5: Crowder J-5 (1955-1961) 1962
MS37 Senegal MS37
Wolof MS 30

renominated, the Wolofs created a *Bloc Démocratique du Djollof* which polled 6,000 votes to the 8,000 of the Fula candidate.

A further commentary on the lack of tribalism in Senegal is the ethnic structure of the Government and the national assembly. The Government is composed of the President of the Republic, who is a Serer, a President of the Council of Ministers who is Toucouleur with strong Wolof ancestry, and fourteen Ministers of whom nine are Wolof, two are half-caste, one a Frenchman who has opted for Senegalese nationality, one a Diola and one a Lebou.

The ethnic repartition of the Senegalese National Assembly is equally revealing*:

Tribe	*Percentage of population*	*Number of Deputies*	*Percentage of Deputies*
Wolof	35·0	33	41
Serer	16·0	5	6
Lebou	0·2	10	13
Toucouleur	9·0	10	13
Fula	17·0	5	6
Diola	9·0	5	6
Mandingo/Bambara	7·0	3	4
European	0·1	3	4
Metis	0·1	5	6
Rest	4·7	1	1

The above figures, with the reservations footnoted, show that the National Assembly with one or two exceptions

* These figures were supplied to me by William J. Foltz and are based on his own research and ethnic data from the *S.E.R.E.S.A. Rapport General* 1ère partie, Ch. 1., p. 33. The population figures are based on old administrative censuses, which may be somewhat conservative. The figures for the Lebou seem surprisingly low. Furthermore, placing deputies under a particular ethnic grouping is often an arbitrary process, since it is in the educated classes that the highest rate of inter-ethnic marriage occurs. Furthermore the large number of Wolofs can partly be explained by the fact that anyone of mixed ethnic origin, in which one parent is Wolof, tends to call himself Wolof.

15: Mauny--7 E-5 (1955) 1955 MS37 Senegal MS37
Serer FA32

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An unpublished source of information is furnished us by the notebooks of vacation homework of pupils of the William-Ponty School, written in 1945, which had as subject "the funeral rites" (11).

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11. Let us cite, among others, the studies of MM. Diouf Khar N'Dofène, NDao Ibrahima, Diop Boubacar, N'Diaye N'Diaga, Diop Biram. These notebooks are kept in the Section de Documentation of the I.F.A.N. at Dakar.

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[127]

From these studies several facts stand out from the others:

a) This custom is practiced today only in animist Sérère country.

b) It is tending to disappear because of new ideas (flight of the griots to the cities, where they melt into the masses; hygiene; equalitarianism /75/ preached by Islam, Christianity, schools, etc.

c) The griots of our day are buried with the other "people of caste" (blacksmiths, shoemakers, weavers) in a cemetery near, but different from the one for the noble classes of the society.

This is how, according to these notebooks, a griot interment takes place in animist Sérère country.

The griot in Sérère country, as in a large part of Black Africa, occupies the bottom of the social ladder. An inferior, scorned, and feared being, it is not appropriate for him to be buried; the soil of the land where he would rest "would be rendered sterile forever or at least its yield would diminish from year to year."

After his death one proceeds with his funeral toilet, which is the same as for the other castes: the dead man is clothed in his finest garments, then wrapped in a pagne /Fr., a long strip of cloth/, and then "fastened with palmyra leaves in such a way as to form a solid package."

He is then laid out on a litter and carried to the baobab-cemetery by two strong young men, accompanied by the crowd of griots of the village, men and women.